

The Reign of Christ and the Present Crisis

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WHEN on the last Sunday of October, 1926, the Catholic world celebrated for the first time the Feast of Christ the King, instituted the previous year after the close of the Holy Year, it happened owing to special circumstances that I was in Moscow. In the rest of Russia, they had vaguely heard of the institution of this feast, but Moscow was the only city where it was celebrated in 1926. A little group of Faithful had gathered in the foreign church, opposite the Loubianka. The celebrant went up into the pulpit, and with moving simplicity announced to the faithful few that the Holy Father had instituted a new feast: that since the Great War many thrones had been overturned and many crowns had rolled on the ground, and that only one kingship remained—that of Jesus Christ. These very simple words produced a powerful effect on the Faithful. It seemed to me that this feast, humbly celebrated a few steps from the Kremlin, where the Red masters had just met in Congress and where Stalin was beginning to declare his dictatorship, was a sign of tremendous import. *Stat crux dum volvitur orbis.*

But if material disorder has been distracting since the war and the aftermath of the war upset the political and economic equilibrium of the world, what shall be said of the confusion into which human souls have been plunged? Is it not a case of repeating the words of the prophet Isaiah: *Omne caput languidem et omne cor moerens*? Unrest in the material order impels the largely de-Christianized masses to risk everything to shake off the unhappy condition in which they find themselves.

EARTHLY PARADISE DEMANDED

An earthly paradise without delay is what they are asking, and they are ready to take the most violent measures to create it. More and more are there of false gods and false prophets who humor the impatience of the over-excited crowds. They all promise exclusively material well-being. Men are ready to listen to the first one who comes to them with confidence and big promises, even if he asks the most incredible sacrifices. The weary crowds are at the mercy of the first comer. It is thanks to this general spirit that Communism has gained such enormous successes.

In 1898 was held the first Congress of the Russian Socialist party, at Minsk. There were, all told, six or seven delegates, all of whom were put into prison. Such is the origin of the modern Bolshevik movement. But these six or seven persons were teachers of a doctrine. Bolshevism in thirty-nine years rooted itself in the U. S. S. R., Mexico, part of Spain, and China; and in consequence imposed its law on about two hundred and fifty million inhabitants. In every other country in the world are found disciplined groups of partisans, about seven million militant supporters, adults or young people, ready to sacrifice their lives for the triumph of their ideal. To this figure must be added at least seventy million sympathizers who openly collaborate with the Communist party, and who share the same ideal.

These figure are formidably eloquent. It seems incredible that so many minds could have been so radically diverted in such a few years, and that so many wills, instead of being directed towards reconciliation between men, could make their object that of civil war, and the annihilation of religion. Let me stress this point. Bolshevism's most widespread menace seems to be, not the overthrow of society, but the ravages it wreaks in souls. On this account, I believe it must be recognized that in every country this danger is very real, if not to overthrow the established order, at least to pervert a great number of souls.

COMMUNISM'S TACTICS

It is characteristic that Communism does not exercise its influence everywhere in the same fashion. In a growing number of countries, Communism has been declared illegal.

The menace has made itself felt not only by a perversion of spirits and hearts, a result for which a great many Statesmen have only a secondary interest, but a veritable catastrophe in which everything is overwhelmed as it has recently been overwhelmed in Red Spain. Thus Communism has been declared illegal in Poland and Germany, in several Balkan countries, in Italy, Portugal, in several British colonies, and finally in nearly every country in South America. But in all these countries it exists.

Two years ago there were said to be 32,000 Communists in Poland; if one can believe informants who come from various parts of the country, Communism has notably increased since then. I may say, that in one province of eastern Poland about eighty per cent of the non-Catholic youth is moving towards a Communist revolution.

I do not know what is the strength of Communism in Germany, but in 1936 about 400 Communist publications were secretly circulated there. The small Italian Communist party has four periodicals and in various instances leaflets have been audaciously distributed in the most diverse places. Before the Communist party in Argentina became the object of repressive measures, 1,045 different Communist papers circulated throughout the country. I take these figures from Señor Sanchez Sorondi who had a list of these publications. It is obvious that the Communist party has not given up its activity in consequence of these measures.

THE TREND IN INDIA

In British India the small Communist party has been banned from its origin, and repression is carried out with the utmost vigilance and energy, but Pandit Jawaharlal Nehru, the president of the Indian National Congress, has undertaken to lead India's workers and peasants to Socialism and thereby to Communism, for Nehru dreams of Soviet Russia where he went when he acquired his hatred of religion. A well informed observer writes from Yugoslavia that thirty per cent of the students of Belgrade belong to Communist organizations; with pretty few exceptions, the entire press is under Marxist influence; pornographic literature constitutes from thirty-five to forty per cent of the production of the publishing houses of Belgrade. Now, it was seen in Spain during the years which preceded the civil war, great

revolutions are preceded by a veritable deluge of improper publications. . . .

Lastly, I may say that in Portugal, the Communists had organized a Communist cell in a young aristocratic girls' school. School children's wildness—the gravest sign of insubordination? I do not know, but I know that among the students who were condemned in Poland at the trial at Vilna in 1936, there were girls who a few months before made frequent Holy Communion, and who went with pride to prison.

The Communists are practicing in every country what they call illegal action, and are ready to suffer the consequences. This illegal action is not left to their individual initiative. They have their code for corrupting the police, for the clandestine printing of their propaganda literature and its distribution, for organizing meetings, public demonstrations, and strikes like the horrible hunger strike which broke out two years ago in Hungary. Everything is foreseen and coordinated. When the Communists fall into the hands of the police there are often severe sentences to prison, penal servitude and sometimes death sentences. Nevertheless, as a Communist affirmed to me, these youths accused often show before the courts a courage worthy of a better cause. These Communists are fanatics of civil war.

CONDITIONS IN FRANCE

In other countries, Communism enjoys a legal existence, and profits by it to record important successes. The French Communist party, which in 1935, at the time of the Seventh Congress of the Communist International, had 70,000 supporters, today has 322,000, to whom must be added 82,000 young Communists, and it exerts an appreciable influence on the future of the country; in the same period, the strength of English Communism rose from 7,000 to 12,500; it is hard to measure the progress of Communism in the United States, but a correspondent wrote to me a few days ago that he had proof that the Communists were seeking control of almost the whole working-class movement in California.

A French professor, just back from the United States, where he goes frequently, reports that about fifty per cent of the staff of the newspapers are Communists or sympathizers. In the schools, especially the higher schools, Com-

munist propaganda is openly carried on, and the recent American youth congresses "against Fascism and War" presented a sensational success. In Canada in five years the Communist effectives have risen from 3,000 to 15,000.

It is obvious that so dynamic a force, so powerfully organized, exerts an influence far beyond the strength of its own parties. This is especially true of Communism and the press. I have quoted the evidence of the Argentine senator.

Now we find ourselves confronted by a complex mystery. On one side the Church seems to show today a more intense life than ever. Rarely in the course of history have the Faithful gone to the sacraments as they do today. Many devote themselves to daily meditation. Many young people say their Rosary every day. Devotion to the Sacred Heart has transformed our youth. Nocturnal adoration is growing in popularity. Defections among the priests are extremely rare. Wherever there has been persecution: in Russia, Red Spain, Mexico and Germany, and among the Chinese Communists, the ranks of the Catholic clergy have not been seriously reduced. The contemplative congregations have more prosperous novitiates than ever they had.

Preceded by its missionaries, who have rarely, in the course of history, had such zeal as they have today, the Church is advancing in India, in China, and especially in Africa. Huge areas like the Congo have been won for Christianity. Catholics are organized in Catholic Action, and in auxiliary organizations like the Congregations of Our Lady and the Third Orders, which have rarely known such prosperous activity as today. The workers are joining in good numbers the Catholic syndicates, and the *Jeunesse Ouvrière Chrétienne*, Canon Cardijn's gallant force, has shown the astonished world that human respect no longer exists among Catholic workers. In truth, the Church shows itself more lively, more active than ever. Yes, but at the same time in many countries, especially in Europe, the poor are leaving the Church. There is today the apostasy of the masses.

Few are the States where the Church exerts in public life an influence which corresponds to the number of its Faithful. Ruin piles up, permitted by Divine Providence, which continues in a manner sometimes hidden, sometimes strikingly manifest, the work of the sanctification of souls. What are

God's designs for the world? Must humanity prepare itself for the humiliations of a world Golgotha? Without a doubt, God receives more glory from one hero than from a thousand of the indifferent. The heroic death of Father Pro, without speaking of the martyrs of Christ the King, innumerable obscure victims of modern persecution, unknown to men but glorious before God—is it not more precious before God than the routine practice of religion in a whole country? But how can this anomaly be explained: on one hand, the Church, shining with life and beauty, on the other its influence on the de-Christianized masses, and on the laicized States seeming to be decreasing more and more?

OPPOSITION INCREASES FERVOR

It has often been remarked that violent or malicious hostility give the Church new vigor. Catholics close their ranks in face of the enemy: they draw strength at the source of life itself—the strength which they need. They go to the Sacraments, they pray as they have never done before. They know they must be heroes or cowards, but not both at the same time. A marvelous collaboration between nature and grace is set up. God helps His children, both to strengthen themselves in face of persecution and to infuse in them energy which will make them conquerors once again. And here we place a finger on one of the most marvelous mysteries in the life of the Church.

The forces which prepare the Faithful to conquer their persecutors by the heroic weakness of the Cross are exactly the same as will make apostles for the world tomorrow. They are Divine forces, but they postulate good will and the spirit of sacrifice from men. Thus, in the course of history, periods of prosperity succeed periods of persecution. When the Church is prospering, its works multiply, its influence expands, but it is in danger of losing its interior zeal. Then comes the storm, a number more or less great and sometimes immense of the Faithful fall by the wayside, but the purified Church reassumes, like the eagle, its eternal youth and sets out once more on the conquest of the world.

Today, it seems, we are entering a new period in the history of the Church. If in its interior life the Church is marvelously fervent, can we not foresee that the most terrible of persecutions is about to come? The Red Wave rises

menacing in every country in the world. Will it be victorious? The Faithful, a *pusillus grex* (little band) of heroes, must they go down again to the catacombs, to hide themselves till the more or less distant day when they will be able to return to the surface and transmit to future generations the spark which will re-illumine the earth? Or will God grant that we will gradually regain the lost ground and see the advent of the social reign of Jesus Christ on the earth, if not everywhere, at least in some countries? The hour, in any case, is exceptionally grave.

The Holy Father has declared: "When a nation is in danger everything that is not strictly indispensable or directly serviceable to the pressing necessity of the common defense takes second place. Thus in the present instance every other work, however fine, however good it may be, must give place before the vital necessity of saving the very bases of the Faith and Christian civilization." All the forces of the Church have been mobilized by the Sovereign Pontiff for the present crisis. In time of war, precise orders are needed, and leaders to apply them in given circumstances, and troops to carry them out with discipline and precision. All this is found in the Encyclical, *Divini Redemptoris*, which contains a double program of personal sanctification and conquest, both indivisibly organic. The program of personal sanctification will help us, if God asks it of us, to face persecution. It is suggestive that it gives special emphasis to the two great virtues of the primitive Church: detachment from worldly goods and Christian charity.

HISTORY'S LESSON

The lessons of the last few years have taught men that worldly goods are perishable. *Hodie mihi, cras tibi!* (Me today, you tomorrow!) Persons whose fortunes seemed unshakable find themselves today reduced to beggary. If in the past when they had the means they closed their ears to the solemn warnings that the Popes multiplied during the past fifty years on the danger of the inequality of riches, and on the necessity of treating the lowly as brothers, then today they have only to strike their breasts. If they had laid up treasure in Heaven, by bestowing it on the poor, they would have perhaps avoided the total ruin which has fallen upon them. At all events, they would have the con-

solation of knowing that they did not dig their own graves. Those of our Catholics who would not hearken to the words of the Pope when he spoke of justice and charity, let them listen to the growing voice of revolution, and let them apply themselves with all their strength to the study of the Pope's doctrines, and put them into practice whilst they yet have time. The Kingdom belongs to the poor.

The other precept on which the Encyclical *Divini Redemptoris* insists with the greatest energy is that of charity. The charity, that is, that supposes justice, and in a most special way social justice, but also humility and sweetness, and which teaches us to see in our neighbor our brethren in Christ. Why have the Communists succeeded so, with their doctrine of hatred if it is not because so many people do not know any more how to love? And what have they found to take the place of charity? Alms pre-deducted out of erstwhile ill-gotten money? A philanthropy which would seem to have above all for its aim the glorification of him who practices it and the humiliation of him who is the beneficiary? That is not the charity that Christ taught us.

It is said that Lenin on his deathbed repented of his bloody work, and told one of those standing near that he had been mistaken, and what Russia needed was ten Francis of Assisi. Ten Francis of Assisi, and the world would not be living today under the nightmare of Bolshevism. How truly and profoundly true it is, that the world today needs above all, to re-learn at the feet of Him who is sweet and humble of Heart, what it is, this poverty, humility and love of one's neighbor!

NEED OF UNITY

But if there is a lesson we ought to have learned during recent years, it is the necessity of union among Catholics. Union, which the Sovereign Pontiff preaches with all the ardor of his soul, union, which he asked in his last Encyclical with specially moving accents, union which for years he had recommended to the Catholics of Spain, for he foresaw that a kingdom divided shall be harrowed, union on which he insists today more than ever, for he knows that those who work to disunite Catholics incur a terrible responsibility, that of conspiring with the godless for the ruin of the Christian world. The Church has the only organization in the world which can conquer the atheist attack. With

its Hierarchy established by God Himself, which binds the Sovereign Pontiff to the humblest of the Faithful in the last parish at the end of the world, with the active and contemplative religious Orders, which are the immense army of Christ like so many chosen bands, lay organizations, Catholic Action, class organizations, specialized movements, auxiliary organizations which can serve it as conquering vanguards to penetrate every place, the Church is capable of summoning vast masses. It has a precise doctrine, a living teaching order to apply it to every circumstance. How is it, then, that she does not now lord it over those who would change our earth, our churches, our monuments, our civilization, into a heap of smoking ruins, like that unhappy Red Spain which today gives such a lesson in things to the world?

The orders have been given. The Encyclical gave every category of the Faithful, beginning with the clergy, imperative commands, but the Holy Father wanted also to tell the Catholic world how broken-hearted he was with dissensions, "often futile in their causes, but always tragic in their consequences, which bring into conflict the sons of one Mother, the Church."

Why are private interests to prevail over the good of the Universal Church? Why—this remark was made in an American Catholic review—why do the Communists find their work already done, by Catholic writers, whose articles they need only reprint?

Why do Communist newspapers strew flowers upon certain Catholic newspapers, if it is not because certain Catholics find themselves in agreement with the Communists in attacking other Catholics? Without a doubt, the Catholic press has not joined its forces like the Communist press. The Catholic writer is proud of his liberty, which permits him to advance human thought by discussion, but just as in time of war the press of every country is submitted to a discipline which does not exist in time of peace, just in this manner has the Catholic press today obligations which would not exist if circumstances were different.

DISCIPLINE IMPERATIVE

Liberty today must be held less in honor than discipline. What is true of the press is just as true of organizations.

How edified I was, not long ago, to hear a lady president of Catholic Action tell her teaching assistants: "Wherever you see good work, let it go, encourage it and go somewhere else. Serve as a link between the various initiatives, and take what is left, even if it is not very glorious. Go forward, God will bless you." And it is true: those women were doing wonders. If the Catholic forces which exist in each parish, in each diocese, succeeded in uniting—oh! not in a union imposed from outside by some one who only foolishly aspires to take the leadership of a movement which he cannot command, but in an organic living unity, such as is desired by the Pope and the Church, a union which does not suppose the suppression of initiative, but its coordination with a view to a full yield, a hierarchic union, where each will have his place and his work to do—it seems to us the Communist menace would soon be made to disappear.

A new wind stirs the Church. Under the impulse of the Holy Spirit, the Faithful are sanctifying themselves. At the voice of the Sovereign Pontiff, the most touching works are multiplying. Hundreds of thousands of hours of adoration are humbly offered up, that God may come to the aid of his people. Children multiply their Holy Communions, their little sacrifices, and their prayer is irresistible. Catholic humble people, poor people, working people, all are showing heroic fidelity to the Church. It is God Himself, who, more visibly than ever, is leading His people. He is inspiring the leaders with directions of command, and the Faithful with a new generosity in obedience and sacrifice. With more confidence than ever, armed with the sweetness and humility of Her Divine Spouse, the Catholic Church, on which the eyes of the whole world are fixed today, prepares to unite men once more in an immense spirit of charity and concord which will bring her most malevolent foes to the feet of the ever-conquering Christ.

God's Providence and Man's Improvidence

JOSEPH CLAYTON

Reprinted from The Irish Rosary, June, 1937.

ONCE more a letter has come from Rome addressed to Catholics—and to all men of good will who may receive it—throughout the world; a letter of solemn warning and instruction. Like previous letters—and how many there have been in the last fifty years from the Holy See—it is a reminder that social justice belongs to the providence of God, that social injustice is wrought by man's improvidence.

Here we are in a world made by God for our well-being in the few years of our natural life. No abiding city, not even though we live to be a hundred; rather a place of pilgrimage till we pass hence and are no more seen, when the golden bowl is broken and the silver cord loosed and the mourners go about the streets. In the providence of God natural difficulties and hardships occur but seed time and the harvest shall not fail. The earth with all its abundance is given to the children of men. Not the providence of God but the improvidence of man is responsible for want and scarcity, for poverty and destitution.

It is certain there is enough for all, an ample sufficiency of food and clothing, of dwelling houses and tools and household requisites. The many inventions of these latter days, especially in the realm of applied science, make the fear of famine unreasonable. The earth is girdled so that contact is established between nations at its uttermost ends. In God's providence mankind by cooperation, by mutual aid, can enjoy the fruits of labor and live in neighborly fashion, bearing as needs it must the ills that flesh is heir to but no longer cursed by an artificial social misery that mocks the destitute with a flaunted luxury.

By cooperation and by mutual aid—there in God's providence is social justice found. And because the improvidence of man prefers wasteful competition and hateful rivalries in trade, social injustice abounds. (Of course this

is not to say that friendly rivalry in sport and athletic exercises is to be deprecated or that we may not compete for prizes for fear of hurting the feelings of the loser. It is in recreation that the competitive spirit may find free and generous outlet.)

The family—oldest of all institutions—thrives because its members do cooperate one with another and render mutual service. What is family life without this union? A scene of distressful bickering. The tribe flourished because it contained the principle of the family. The nation, a comparatively modern development, endures when its members put the commonweal above the success of party and the prosperity of faction. Without political cooperation a nation sinks into anarchy; without the mutual service of governors and governed what peace or security exist?

Political cooperation and mutual aid are the very beginning of a nation's health, the bare essentials of national existence. Cooperation and mutual aid in industry under the providence of God bring in that social justice that exalts a nation. It is a too frequent misfortune that political interests obscure the social question in numerous lands where representative government is the rule. Cooperation and mutual aid are a natural law of life.

How eagerly we render neighborly assistance in time of trouble; how willingly we subscribe to the needs—spiritual and temporal—of people we have never seen, when appeal to our hearts is made. Bring this spirit that moves us to compassion into the social and economic life of a nation, let it be directed, in the providence of God, to a common purpose—social justice between man and man, each for all and all for each—and the dominion of greed will at least be checked. It will be demonstrated that greed does not pay; that to grow rich at the expense of our neighbor is a career unworthy of a Christian man; that the wealth obtained by rents of slum property is blackmail wrung from poverty; that high dividends from investments in disreputable adventures (do investors always consider where their dividends come from?) are shameful gains; that profits in business when less than a living wage is paid are sheer extortion.

Cooperation in building, either through city council or county council undertaking the necessary work, or through voluntary cooperative building society, will put a stop to the

nefarious trade of the slum landlord. Dividend-mongers can be moved by very shame or by increased taxation to cease from living in ease on incomes ill-gotten. But a few centuries ago and "godly" men drew large incomes from piracy and the slave trade. The business man who grows rich through the cheap labor of young people, while laborers stand idle at his gates can be pilloried by public opinion, checked by legislation, and finally supplanted by cooperative industry.

The cooperative spirit is at work in so many fields already. Without it no athletic team could enter the field. Lawyers and medical men, engineers and chartered accountants have their organizations. For the protection of patients and clients no less than for mutual aid are the legal and medical professions organized. The capitalist seeks to cut down expenses by joining with fellow capitalist till the chain and multiple store arrive. The workman has his trade union, and federation of trade unions to resist the steady pressure of the capitalist; pressure that seeks to bring wages down to a bare level of subsistence. Amalgamations of big business and federated trade unions are arrayed in battles of "class war."

What a deplorable exhibition of man's improvidence is this struggle of capital and labor for the fruits of the earth. Is this really the best that Christian men can do in the twentieth century to demonstrate their love of God and their neighbor? Of course this strife is but the result of the false teaching of old liberal philosophers and economists, university professors, with their wrong-headed notions that man was placed in this world to grow rich, by generally getting the better of his neighbor.

Small wonder that in despair people take up with Communism, as they would with any other 'ism that promised a sure and certain livelihood. The vision of the Communist is as delusive as the mirage to the tormented traveler in the desert. Twenty years of soviet rule in Russia has brought Communism no nearer to the inhabitants of that vast territory. As the French Revolution did before it, it has wiped out an old and essentially corrupt form of government, and with it the Christian Church protected by that government; it has sent, no man can tell how many, innocent persons to death, and still demands the heads of more and more "trai-

tors." Always does revolution cry for blood—until the nation gets sick of the slaughter and the dictator himself goes to the scaffold. In Russia, as in France, the revolution has brought a new class to the top and the ancient aristocracy is no more. But the vision of Communism recedes. Fresh class distinctions arise. A new slavery takes the place of the old.

And all because there is after all that ineradicable root of evil in man we call original sin. Kill capitalist and landlord, murder priest and nun, proscribe the Christian religion, teach that there is "no God and Marx is his prophet," and still Communism with its dream of the perfectibility of man remains a far-off thing. It must needs be so. Covetousness is not extinct in Russia, nor the lust for power. Communism is but another exhibition of the improvidence of man. Not by such means can social justice be established. Russia itself is the great example, if example be wanted, that the social justice of God's providence is not brought in by methods labeled "Communism." The notion of Marx, and it was the common notion of his agnostic contemporaries in the world of science and philosophy, of Darwin and Tyndall, of Huxley, Herbert Spencer, and John Stuart Mill—that the supernatural does not exist, that no revelation had been given by God, that in fact man knows nothing and can know nothing of God—left the disciples of Marx to substitute a worship of man and to tolerate no other worship. The social slavery required by Communism may establish a system of food, lodging and raiment for all. So does the prison system. And in Russia the prison governor is Stalin and his warders are the chiefs of the Communist party. Some can make themselves fairly comfortable in gaol and as long as the Communist regime is accepted the Russian peasant and town worker is sure of a minimum of material goods. Let him yearn for a measure of liberty, let him seek to satisfy the longing of the soul for the religion of his fathers and he will find that if "stone walls do not a prison make" as a poet observed, the discipline of forced labor can make something worse.

Because Communists turning from the providence of God have failed to set up a reign of social justice Catholic Christians are the more constrained to cease trusting to the improvidence of man, and, heeding the letters from Rome, to

seek the kingdom of God and His justice; haply to find the paths of social peace in the practice of industrial cooperation and mutual aid—The production and distribution of the common necessities of life not for the sake of profit but primarily for the use of man and the satisfaction of our bodily needs.

How Vatican Authority Is Exercised

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IT has been matter for some surprise that, despite his illness, the Pope every day receives the Cardinal Secretary of State to discuss affairs of importance. It is generally assumed that the State affairs of the Vatican are attended to by departmental heads and that the Pope is not necessarily required to give them his personal attention. As a matter of fact, the sovereignty of the Vatican State, in its temporal aspects, represents an absolute Government, one of the few that survives in the world. In its spiritual aspects it is, of course, equally an absolute sovereignty, but from a wholly different point of view. The Vatican State has no legislative body, no Parliament as such, and no elective system as expressed by a popular franchise. Much of the Pope's authority is in the ordinary course exercised through the various Congregations, which in this respect may be said to correspond to the Ministries or departments of civil Governments; but these are directly responsible to the Pope and the Pope alone.

Sometimes the Sacred College of Cardinals has been referred to as the Senate of the Church, but this is merely a phrase that expresses no more than a picturesque fiction, and as a matter of fact is only used by those who have little or no understanding of the facts of Vatican authority. The Sacred College of Cardinals has no deliberative functions whatever except on one occasion, which may not occur even in the lifetime of some of the Cardinals. The only time the

College of Cardinals meet as a deliberative body is for the election of a new Pope. And having elected the Pontiff, his authority is thereafter supreme. Even in financial matters, the Pope's authority is absolute, and so far as the finances of the Vatican State are concerned, the wishes of His Holiness are supreme. There is no budget in the usual sense of the word, and in so far as budgeting is done for the State, it is a State secret.

There is a considerable amount of routine business through which the Pope has to go every day, and these routine matters are subject to his authority and wishes. But since they are routine, they may be discharged in his absence through illness or other cause by the Congregations. But any business outside the established routine requires the Pope's express sanction, and is not proceeded with until this is forthcoming. That is why Cardinal Pacelli, the Secretary of State, is daily received in the Pope's private apartment.

There is only one period when the affairs of the Vatican State come to a standstill—namely, the period between the death of a Pope and the appointment of a successor. During that period authority in the Vatican affairs is exercised by two officials, the only two who retain their posts and powers in the circumstances. One is the Cardinal Chamberlain, who is entrusted with the administration of the temporal properties, and the Cardinal Chief Penitentiary, who deals with all cases of conscience. A Papal Bull issued by Pius XI himself sets forth that the Chief Penitentiary alone may receive communications from the outside world during the conclave for the election of a new Pope without being examined by a Committee of the Cardinals. This Committee must open all correspondence addressed to members of the Sacred College participating in the Conclave.

Normally the Pontiff's authority is exercised through various Vatican bodies, forming what is known as the Roman Curia, but in the first instance by the Congregations. At the head of each of the Congregations is a Cardinal with the title of Cardinal Prefect; a group of Cardinals form the membership of the Congregation. The Pope is himself the Prefect of three Congregations, and the three Cardinals at the head of them have the title of Secretaries. These three Congregations are that of Holy Office which deals with mat-

ters concerning faith and morals; the Consistorial Congregation, which deals with the appointment of bishops, and the administration of dioceses; and the Congregation of the Oriental Church, which deals with the affairs concerning the Catholics of the various Oriental rites. In addition to these, there are nine other Congregations, namely:

The Congregation of Sacraments, which deals with everything relating to the validity and administration of the Sacraments.

The Congregation of the Council, which sees to discipline of the clergy and laity.

The Congregation of the Religious, which deals with everything relating to male and female Religious Orders and Congregations.

The Congregation of Propaganda Fide, which deals with missionary territories.

The Congregation of Rites, which deals with everything relating to the causes of beatification and canonization.

The Congregation of the Ceremonial, which deals with Pontifical Court ceremonies.

The Congregation for Extraordinary Affairs, which deals with concordats and the Vatican's diplomatic relations.

The Congregation for Seminaries and Universities, which deals with seminaries and higher ecclesiastical studies.

The Congregation of the Basilica of St. Peter, which deals with the affairs relating to the building, repairing and upkeep of the basilica.

The Roman Curia is composed of tribunals and various offices. The tribunals are three in number. The first is the Sacred Penitentiary, which deals only with cases of conscience. The second is the Sacred Roman Rota, which deals with contentions and cases, civil as well as criminal, requiring judicial procedure with trial and proof. The third is the Supreme Tribunal of Apostolic Signatura, which acts as a court of appeal.

Interracial Wisdom

BEATRICE M. MURPHY

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SO many wise men do not understand that little things do count. And if relations between the races are to be bettered at all these words deserve more than a casual reading.

You say you want to be my friend, that you are really interested in the welfare of my race, that you want to break down the myths that surround the white and the black races and to promote a really, truly *Interracial Justice*. There are so many little things that offend—minor irritations which might make us doubt your sincerity. A few of these will be listed here. If you follow them they will save both of us mental confusion and embarrassment.

If you want to be my friend, then don't tell me about the Negro servant who used to work in your household, her efficiency, her patience, her special adaptability for cooking the "best biscuits you ever tasted," or "washing clothes cleaner than any one you know." If you do this you tell me at the beginning of our acquaintance that in your mind the Negroes are definitely relegated to the servant group and that I, too, am just a servant out of place.

If you wish me to believe your sincerity, please don't reiterate over and over that you are very much interested in colored people. If you are not, it won't take me long to discover the truth. I will be able to sense your fulness or lack of it. Over-enthusiasm always makes me suspicious that the person involved is trying, with his constant assertions, to cover up the truth.

Don't tell me darky and pickaninny stories. Oh I know you are trying to let me know how much you love the Negro, but every time I hear a white man tell some story about the Negro mammy who nursed him, the darkies he knew and played with, etc., it distresses me for it means nothing. And

please don't talk dialect to me. I went to the same schools that you did and can understand English perfectly. Of course I know there are members in my race who talk dialect, but that is because they never had a chance to learn anything else. There are members in your race who use just as atrocious English, but you don't call it dialect.

Please don't use me as a stepping stone to Heaven by flaunting me in front of your friends, "See, I've done my good deed for today. I've been seen on the street with a Negro. I've fulfilled my Christian duty. . . ."

Don't ask me stupid questions which would intimate that Negroes are some special brand of animals. Women of your race spend hours in the beauty parlors getting facials or Croquinoles or marcells. They know exactly what a hot iron feels like on the hair. They suffer untold tortures for beauty's sake. Yet I had one to look at me curiously and say, "Doesn't it hurt you to have your hair straightened?"

Please, don't tell me that all Negroes are immoral. And don't add, "Well you know there *are* members of your race who do so and so." Sure, I know it. But there are also members of other races who do the same things, members who break all the laws of God and man and do things that self-respecting Negroes wouldn't think of doing. You can't judge a race by its exceptions—and it certainly is not a Christianlike attitude to judge it by its failures. "Let him who is without sin cast the first stone."

Don't expect me to have the same ideals, ambitions, and outlook on life as yourself while you deny me the cultural, economic, and spiritual privileges that you enjoy. It takes an unusually strong man to rise above his environment. I know you are not the whole white race, just as I am not the whole Negro race, but you can do a lot to make the going smoother and to obtain for me some of the benefits which you enjoy.

And, please don't preach salvation to me on one hand, "God will take care of you if you trust Him" and then snatch the very bread out of my mouth with the other. Don't talk to me about Christian Justice and Mercy while you deny me every human right to which man is entitled, including life itself. Don't *preach* God to me. If you *Live* a noble Christian life, I will catch His radiance in the sunlight on your face—I will see His benediction in your smile!

Finally, don't forget that I am a human being first, and a Negro second. I move and breathe and feel and have ideals and ambitions just as you do. I laugh and cry and am one of God's creatures just as you are. I travel the same road and hope to reach the same goal. I have much to give you as you have much to give me. If you hold out your hand to me, do it in friendliness, as two travelers meeting on the way to exchange pleasant greetings—not as a strong man condescending to champion a weak inferior.

Q. Is it true that no one but Catholics are allowed to visit the Vatican library?

A. No. In the Vatican library one finds scholars, non-Catholic as well as Catholic, from all parts of the world, examining manuscripts, for the Vatican is largely a manuscript library, and the printed books are intended solely to facilitate the use of the manuscripts. The Vatican library consisted at first of the books collected by Pope Nicholas V and some archivistic documents brought back from Avignon. Pope Sixtus IV established the library on the ground floor of the Pontifical Palace about 1475. During the next century the library was increased by gift and purchase, until by 1585 the collection had so far outgrown the space devoted to it that Pope Sixtus V had the court of the Belvidere divided into two parts by a prominent building. What was known as the Sixtine Library was then established in the upper floor of the new building. The collection continued to be augmented by entire collections such as that of the manuscripts of Christina of Sweden. Important recent additions were the Barberini collection and the manuscripts of the Collegio di Propaganda Fide (known as the Borgia manuscripts), both of which were added in 1902; the Rossiana, with 1,195 manuscripts, 2,139 incunabula (books printed before 1600), and 5,782 old editions, added in 1922; the Chigiana, in 1923, and the Ferraioli collection in 1926.